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ANTHROPOLOGY.¹

BURNT CLAY IN THE MOUNDS.—The earliest travelers among the Indians mention mounds with buildings on the top of them covered with earth. In the mounds which I have examined, wherever burnt clay has been found more or less ashes occur underneath, and the impress of grass, sticks, cane or poles plainly reveals itself in the burnt clay. These vegetable substances were needed to support the earthen roof of the dwelling.

The dwellings of some modern Indians are built of poles, sticks and grass, covered thickly with mud. Upon the death of any of the inmates the house is burned down, and the framework consuming partly bakes the clay and leaves its impress therein. The Pimos and Maricopas of the Gila river, with all of the Indians of the Colorado river, build winter and summer dwellings. The former are hemispherical and mud-covered, the latter is an open mud-covered shed. When these are burned down at death, the clay is baked and appears just like that dug from many mounds.

In many of the modern houses the earth is dug out in the center for a foot or more; this points to the reason for the pits found in the middle of mounds. Charred posts are found in mounds, the same phenomenon presents itself whenever a summer shed is consumed.

In examining the celebrated ruins of adobe and stone houses in Arizona, it is found that they were destroyed by fire, burnt clay with impressions of sticks and poles being found in them.

The examination of some mounds demonstrates the existence of buildings without clay covering. Now I have lately visited several Indian tribes who live in the hot season under sheds covered with thatch, with merely earth enough above to keep the twigs from blowing away. Now the burning down of such a shelter would leave only ashes and charcoal.

Again, both houses are on the outside the receptacle of everything which the Indians wish to keep out of harm's way, baskets, pottery, wattled granaries for corn, mezquit, &c. Now in some mounds I have found the pottery and other relics so curiously located as to leave little doubt in my mind of the burning of such a structure as I have just described.

The modern hut builder does not cover his consumed dwelling with a mound because the new arts taught by the white man and his new environment have taken away all necessity. Furthermore the argument that the superior arts of the former Indians were associated with better houses for the artists is false. The finest works of modern art are produced in places no more elegant than the Pimo's summer shed.—*Edward Palmer.*

¹ Edited by Prof. OTIS T. MASON, National Museum, Washington, D. C.

MORTALITY IN WASHINGTON.—Dr. B. G. Poole, of the Health office in Washington, has compiled a table of mortality by months, from 1875 to 1885, eleven years. This table not only exhibits the death rate of the months, but shows the disparity between the whites and the negroids. In comparing the results it should be borne in mind that the white population is about double that of the negroids :

	<i>White.</i>	<i>Negroids.</i>
January.....	192	163
February.....	177	180
March.....	207	184
April.....	178	170
May.....	166	157
June.....	212	206
July.....	240	227
August.....	199	198
September.....	177	174
October.....	176	158
November.....	164	143
December.....	177	150

The lines run nearly parallel, the negroid death being always nearly twice that of the white. In February the negroid death actually exceeds the white, January, March, November and December show a better condition for the negroids, the rate tending toward the correct proportions.

ANTHROPOLOGY AT JOHNS HOPKINS UNIVERSITY.—Under the editorial supervision of Mr. Herbert B. Adams is published monthly the "Johns Hopkins University Studies in Historical and Political Science." Several of these pamphlets, issued in 1884, have immediate bearing on anthropological science. "Institutional beginnings in a Western State," by Jesse Macy, A.B., No. 8 of the second series, appeared in July. This is a careful study in the early history of Iowa from meager documents and from the mouths of living witnesses. Nos. 8 and 9 of the second series, fifty-one pages, by William B. Weeden, A.M., is entitled "Indian money as a factor in New England civilization." The Indian wampum became established in colonial life as a medium of exchange, and contracts were made payable at will in wampum, beaver or silver. For more than a century this currency entered into the intercourse of Indian and colonist, affecting the whole development of industry and commerce. To trace this influence is the purpose of Mr. Weeden's paper. No. 11 is upon "Rudimentary society among boys," a pamphlet of fifty-six pages, by John Johnson, A.B. This is a charming study of the attempts made by the boys of the McDonough farm school, near Baltimore, to imitate their elders in managing their affairs. No. 4, third series, is by Richard T. Ely, Ph.D., and discusses "Re-

cent American socialism " in a paper of seventy-four pages. This monograph is a revised edition of an able series of articles published, in 1884, in the *Christian Union*.

THE DAVENPORT ELEPHANT PIPES.—Mr. Charles E. Putnam, of Davenport, Iowa, has published a pamphlet of thirty-eight pages as a vindication of the authenticity of the elephant pipes and inscribed tablets in the museum of the Davenport Academy of Natural Sciences, from the accusations of the Bureau of Ethnology of the Smithsonian Institution. Those who have known the history of Davenport Academy, its struggles and triumphs for the love of pure science, and the extreme caution of its leading members, regretted that anything should appear in a Government publication reflecting upon their veracity or honesty. Tablets are common enough, being made of slate and other material and worn to-day by the present Indians of British Columbia and Alaska. So long as they do not contain outlandish and unclassifiable inscriptions there is nothing mysterious about them. On the contrary, the elephant pipes are mysteries. When I try to put the cast which we possess at the museum with something else, there is nothing to put with it. Professor Henry once said to one of his assistants who discovered an unclassifiable specimen: "That seems to stand out so unsociably that we must call it an 'outstanding phenomenon,' and wait patiently until something else turns up to go with it." The last word that should fall from the lips of a brother naturalist is "fraud."

On the other hand, barring this indiscretion, Henshaw is just what Major Powell says about him. He is a very careful and skillful naturalist. We should hail with delight the accession of all such men to the ranks of archæology because they bring light from every side to bear upon our mysteries. It should not make a particle of difference to any of us whether a pipe is the figure of a crow or of a toucan, so long as we know just what it represents. We may rest assured that for a long time every mystery solved will be accompanied by two quite as inexplicable.

But, really, too much account is being made of the matter. Squier and Davis are not overthrown. Their manatee, toucan and paroquet may be shot down by the ornithologist, but these practical gentlemen did not care a fig about such creatures. They made the greatest archæological survey and collections ever attempted in America, and their volume will indeed be a "monument" to their memory and to the glory of its authors for all time.

The Davenport Academy is not annihilated. Even if our theory should turn out true and the elephant pipe should prove a tapir pipe, and we should learn that tapirs once lived in the Mississippi valley, this grand association would survive.